

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

The Greatest Apologetic.

I CALL your attention to this fact, that among all these missionaries who come back to us from the darkest corners of the earth you never hear a note of discouragement, you never hear a note of doubt. Everywhere, these men say, the Gospel works wherever it is given a chance. You never hear from any of them a question about the inspiration of the Bible, or that Jesus Christ is the Son of God, or that the Gospel is the power of God unto salvation to every one that believeth. Back from the ends of the earth in our day there is coming the most striking apologetic that Christianity possesses in our generation. For while here, with all our \$300,000,000 a year spent for religious purposes, with 145,000 Protestant clergymen engaged in the work, and 20,000,000 laymen like you and me, last year we added less than 3 per cent to our Church membership by all our aggregate efforts, while out yonder on the mission fields our missionaries, in the presence of infinitely greater obstacles, added more than 12 per cent to the membership of the Churches. While we had in this country, with all of our multiplied machinery, an average of only three additions to the Church to each ordained minister, our American missionaries had an average out of heathenism of forty-one apiece. It is too late for any intelligent man to talk about missions being a failure. If he lived one hundred years ago, when it took Morrison many years to win his first convert in China, Carey many years to win his first convert in India, and Judson many years to win the first convert in Burma, he might talk that way. He can not talk that way now.

J. CAMPBELL WHITE,
General Secretary of the Laymen's Missionary Movement.

FINANCIAL EXHIBIT FOR EIGHT MONTHS.

The following is the Exhibit of the Foreign Society for the first eight months of the current missionary year:

	1909	1910	Gain
Contributions from Churches.....	3,191	2,940	*251
Contributions from Sunday-schools.....	178	215	37
Contributions from C. E. Societies.....	1,018	782	*236
Individual Contributions.....	717	819	102
Amounts.....	\$136,748.29	\$160,076.25	\$23,327.96

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	\$91,151.80	\$88,840.32	*\$2,311.48
Sunday-schools.....	1,563.50	1,900.79	337.29
Christian Endeavor.....	7,432.06	6,262.64	*1,169.42
Individuals.....	14,939.65	16,351.52	1,411.87
Miscellaneous.....	2,404.61	4,595.98	2,191.37
Annuities	18,934.67	41,150.00	22,215.33
Bequests.....	322.00	975.00	653.00

*Loss.

Gain in Regular Receipts, \$459.63. Gain in Annuities, \$22,215.33. Gain in Bequests, \$653.

We must make a better record than the above, *at once*, if we gain \$50,000 and reach \$400,000 this year by September 30th. We ask every church and Sunday-school and Endeavor Society and personal friend to act promptly in this matter. The year will soon close now. Let there be no delay. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

AS THE INTELLIGENCER goes to press, we find that the Children's Day receipts for the first sixteen days of June show an increase of \$8,700 over the same period last year. Nothing like this has ever occurred before. During the same period we have gained 142 contributing schools over last year.

We are overjoyed at the returns from Children's Day.

A wonderful Children's Day.

The Children's Day offering starts well. Keep your eye on the children.

Some church officers are not as prompt in sending missionary offerings as they should be.

Some preachers could take more interest in missionary offerings and be all the more useful for the effort.

The adult classes in the Sunday-schools have responded splendidly to the Children's Day appeal. The first Sunday in June is for the whole Bible school.



G. H. Steed,

Pastor of Tabernacle church, North Tonawanda, which became a Living-link on Children's Day.

C. A. Freer touches the heart of a vital question, "God's Apportionment," in this issue of the *Intelligencer*.

There has been a gain in Annuity gifts this year of \$22,215; the largest in the history of the Foreign Society.

The individual gifts are keeping up well. However, there ought to be more. The books are open for other entries!

It is said, on good authority, that the Christians in the United States possess in wealth over twenty billions of dollars.

George Darsie gives us ringing message in this issue on "The State Convention and Affiliated Interests." It will repay a careful reading.

Dr. and Mrs. Macklin, of China, and Miss Bertha Clawson, of Japan, visited the Canadian Convention and London,

Ontario. Their addresses were highly appreciated.

The Centennial Badges have proven to be a very popular souvenir for the One-Dollar Leaguers on Children's Day. There will be no less than 20,000 pupils in this league.

The church at Lancaster, Mo.—T. A. Hedges, pastor—gave \$27.55 in the March offering. In a published list of contributing churches this credit was omitted, much to our regret.

A good friend is planning to donate \$5,000 to the Foreign Society on the Annuity Plan in July. We would like to have ten just such friends stand up at once. They would be a welcome sight.

Did you lose one single day's interest on any funds you have invested, last year? Those who hold Annuity Bonds issued by the Foreign Society did not. Better look into the plan. It is growing in favor all the time.

J. A. Flook, of Iowa, sends \$250 by the hand of James T. Nichols, editor of *The Christian Union*. This is given in memory of the sainted wife of J. A. Flook. This is a beautiful tribute to a most worthy Christian character.

A woman in Oregon, touched by the appeal of our African missionaries, sent to the office of the Foreign Society a diamond brooch to be sold for the cause. It has been disposed of for \$100, and the money put into the Congo work.

Do not fail to read in this issue Mrs. Molland's sweet story of her daughter's return to China. She gives with rare touch and feeling an insight into one of the missionary's greatest problems: separation from children during the educational period.

Protestant contributions of the world for foreign missions for 1909 were \$24,613,000; total number of missionaries, 21,834; total number of native helpers, 92,272; native Christian adherents, 4,866,661; added to the churches last year, 135,141.

Now, *now*, is the time to forward your church or Sunday-school offering for Foreign Missions. Do not put it off until the last day and hour. The money is needed to meet current demands, and then this is business-like and the expression of a real spiritual concern.

The receipts of the Foreign Society to June the 21st show an increase of a little over \$30,000 over the corresponding time last year. Let us keep up the gain until September 30th.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese Empire, and a few thousand in India. To-day there are 70,000 Christians in Japan, 200,000 in Korea, nearly half a million in China, and a million in India.

News comes that the Sunday-school at Matanzas, Cuba, and Gangoffe, Jamaica, are preparing for a great Children's Day service. Some of our homeland schools had better get in line or the people who are products of the foreign work will show them how to get the missionary spirit.

The splendid report volume of the great National Men's Missionary Congress is now ready. It is a rare volume, full of great messages. It may be secured from the Foreign Society or the Laymen's Movement, No. 1 Madison Avenue, New York, at \$1 a copy.

It should be in every Christian's library.

Did you receive six per cent net, paid semi-annually, on every dollar invested or deposited last year? If you did not, and if you are fifty years of age or older, we recommend that you carefully consider the Annuity Plan of the Foreign Christian Missionary Society. A booklet will be sent you free of charge upon application.

George W. Brown, of Jubbulpore, India, has been taking postgraduate work in Johns Hopkins University, Baltimore, Md. He has recently passed his examination for the degree of Doctor of Philosophy, and will soon sail for India. He is President of our Bible College at Jubbulpore and goes back splendidly equipped for his work.

We find in a contemporary magazine a very fine article on "Intercessory Foreign Missionaries." Such a missionary is described as a "laborer who can not go in person to the foreign field, but who has set himself apart to pay for the definite details of foreign missionary work." May this class of foreign missionaries greatly increase!

A recent letter from Colorado brought the following words: "Enclosed please find \$1 for foreign missions. It is all wife and I can send, but we want to show that we are interested. We have no church or members here. We are poor homesteaders, but we are praying for the work." Our Father rejoices in such gifts and hears such prayers.

A conference of returned and new missionaries of both the Christian Women's Board of Missions and the Foreign Christian Missionary Society will be held at the Missionary Training-school at Indianapolis, August 16th to 18th, inclusive. This will be a very

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profitable gathering, and it is hoped that all missionaries in the homeland will attend.



C. A. Freer, Millersburg, Ohio.

Holmes County, Ohio, becomes a Living-link in the Foreign Society and will in the future support Mrs. W. B. Alexander, Harda, India. Mr. Freer led in the campaign, but a number of others seconded his special efforts in an enthusiastic way.

The following is an editorial from a secular magazine called *World Events*: "Attacks upon missions come from careless travelers who race through the Orient and come home to confuse, gossip, prejudice, and slander with their modicum of truth. Or they are leveled by traders who find their exploitations interfered with by the uncompromising standard of the missions."

The Children's Day celebration in the First Sunday-school, Akron, Ohio, the first Sunday in June was a significant event. Mrs. George Darsie, the wife of the pastor, had taken great pains in drilling the classes, and every part was presented as smoothly as

clockwork. The whole forenoon service was given up to the children. The attendance was over a thousand, and the cash offering over \$500.

With the death of Dr. Henry H. Jesup, in April, the earthly career of one of the greatest of missionaries ended. He was a Presbyterian and died in Beirut, Syria. He had spent nearly fifty years as a missionary in that stubborn Moslem field. His work was monumental. His son wrote of his death: "He died with his staff in his hand, like a pilgrim ready for a long journey before him, falling asleep in Christ."

George C. Ritchey, Newberg, Ore., says: "Why not have a Perpetual Living-link, a \$10,000 cash gift, to bear interest at six per cent, like annuity money; thus making a Living-link every year, a memorial Perpetual Living-link? Many rich people might perpetuate their memory and usefulness in that way. Others might give in the name of a departed loved one." Splendid idea. Who will be the first to give \$10,000?

William Jennings Bryan has recently visited South America. The missionaries there have been unanimous in expressing their great appreciation of his visit. He encouraged the workers on every hand. Everywhere he let it be known that he stood for personal faith in Jesus Christ as the Savior of men. Mr. Bryan took advantage of every opportunity to visit the missionaries and encourage them in their work.

Grant K. Lewis, of the Home Society, says that the address of our own E. W. Allen at the New Mexico Convention was the finest and most business-like missionary appeal he had ever heard. Brother Allen is doing strong work in the Central and West-

ern States. State, district, and county conventions would do well to engage him for addresses. He makes a very happy appeal to preachers, for he has but recently come from the pastorate of one of our leading churches.



F. L. Bowen, Pastor.

The Jackson Boulevard church, Kansas, of which Mr. Bowen has been pastor for some years, has become a Living-link. He took this church as a mission; it now is a great church with a fine building. Brother Bowen has resigned, to take charge of another Kansas City mission. He expects to build it up to a Living-link.

George Sherwood Eddy is a young business man who, after thorough investigation of the missionary situation, has invested his life and fortune in missionary work as being the most worthy and bringing the highest results. He has worked at his own expense for thirteen years, under the direction of his board, in South India. Besides paying his own expenses he has given the balance of his income to the work. He says if he had a thou-

sand lives to give they would all go into the foreign field.

When in Akron, Ohio, June 5th, the Senior Secretary enjoyed the opportunity of calling on F. M. Green, who has been confined to his room in feeble health for some months. He takes a lively interest in all our people are saying and doing, and entertains no pessimistic views as to the future. He is the friend of all our missionary enterprises, of course, and watches their growth with keenest satisfaction. It will be remembered he was at one time the Corresponding Secretary of the American Christian Missionary Society.

One of our missionaries who has spent seventeen years in Japan says that the talk of war between that country and ours is the poisonous talk of cheap demagogues and yellow newspapers. He has been in touch with Japanese of all classes, and he says that everywhere the people hold America in high esteem, and that the last thing to be thought of by the Japanese would be war with the United States. This senseless and wicked talk about war should cease. Such misrepresentation can only breed misunderstanding and uneasiness.

The new union university agreement in Nankin, China, is having a fine effect upon both natives and missionaries. There is strong talk now of a union medical college also in Nankin, where native Christian physicians can be trained for service. Not only are all the missionaries working in Nankin anxious for it, but the Baptists, who have a work at some little distance from the city, wish to come and join in the movement. At the recent meeting of Disciple delegates in Chicago, at the National Missionary Congress, Dr. Macklin, of Nankin, asked the delegates if they were willing to

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have such a union. Their response was unanimous in favor of it.

Don't forget that new watchword for our foreign missionary work: *At least twenty-five million heathen people as our share of the non-Christian world to be evangelized in this generation, and to this end one thousand foreign missionaries, and \$2,000,000 a year for foreign missions.* Let us read this heroic challenge twice, and then take a deep breath and read it again. Let us make this stand out constantly as a definite goal to be attained. Such an aim is definite, concrete, obligatory, possible, and *probable*. We can do it, and we will.

Reports come that the danger from Chinese riots at Nankin has passed. Although there is much unrest in China, yet the conditions are far different than during the Boxer uprising. Then the officials aided the rioters; now the officials seem to be doing all they can to quell the disturbances. China is undergoing many radical changes, and we must expect constant uneasiness on the part of the masses. Any country undergoing social, governmental, commercial, educational, and religious revolution all at once, is apt to have occasional storms.

"Why is it that some churches are afraid of the contribution plates? Why are they not as important as the communion plates? The member who is afraid of the contribution plate has no right to handle the communion plate."
—W. H. Book.

Brother Book has said some brave words on giving. The church at Bolenge, Africa, puts giving on a level with prayer as a Christian grace. The converts would no more think of coming into the church without dedicating at least a tenth of their income to the Lord than of coming in without baptism.



Tilden Eldridge,

a new missionary of the Foreign Society in the Philippine Islands, supported by the church at Valparaiso, Ind.

The following letter from Mrs. A. L. Shelton, at Batang, on the Tibetan border, is filled with pleading and pathos:

"Please send an evangelist and his wife with Dr. Hardy;

First, because they are needed.

Second, because they are wanted.

Third, because it is cheaper.

Fourth, because it will not be so lonesome for them to come together.

Fifth, because Mrs. Ogden will be alone, the only white woman, when we come on furlough."

How we wish the Society were able to do what Mrs. Shelton urges! When Dr. and Mrs. Shelton come on furlough, Mrs. Ogden will be the only American woman within hundreds of miles. It will be a lonely vigil for her in that far-off land on the roof of the world. Let many prayers be united for her.

Several missionaries are at home on furlough at the present time and are

available for missionary visitation to the churches. Their messages are fresh from the field of activity. Their speeches have already done much good for the cause. In case you wish one of them to visit your church, we hope that the travel cost, if possible, can be provided for. This will save the Society much expense. This can usually be done through a voluntary offering. We ask that you write the missionaries direct, if you desire their services.

The following are their names and addresses:

Dr. W. E. Macklin, of China, Ames, Iowa.

M. B. Madden, of Japan, Topeka, Kansas.

Miss Bertha Clawson, Japan, Angola, Indiana.

R. Ray Eldred, of Africa, South Bend, Ind.

M. D. Adams, of India, Hiram, Ohio.

Dr. Paul Wakefield, of China, Springfield, Ill.

Dr. C. L. Pickett, of Philippines, Box 884, Cincinnati.

Miss Stella Franklin, of India, 3019 Waton Ave., S. W., Cleveland.

Miss Nellie Clark, of China, Salem, Oregon.

At the recent National Laymen's Missionary Congress in Chicago some effective illustrations were used. One speaker, after describing how the men had hitherto brought up the rear in missionary activity and left the women and the children to push the fight at the front, told about a certain husband whose wife repeatedly urged him to get out of bed, since she heard burglars in the house. At length he reluctantly and timidly consented, but insisted that she should accompany him. Peering over the stairs, they saw Mr. Burglar, whereupon the gallant husband shoved his wife in front of him, saying, "You go first, my dear; I can

stand grief a good deal better than you can."

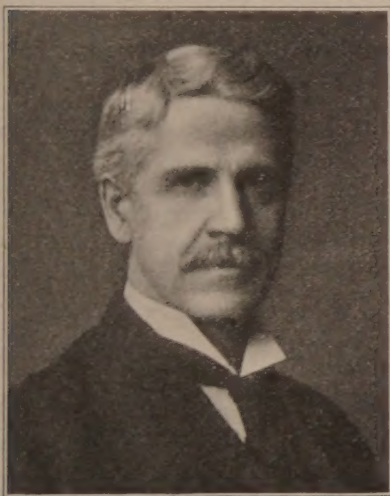
One delegate asked another what possibility he feared most in connection with this uprising of the laymen, and his friend replied, "The thing that I'm most afraid of is that they'll sit down again."

Prince Yun, of Korea, introduced himself wittily by telling of an absent-minded chap in his country who was continually trying to assure himself of his identity. He carried about with him a stick and a fan, and frequently went over the list, "Stick, fan, me; stick, fan, me"—touching the top of his head at the last word. But one day a rogue of a Buddhist priest found the man asleep and shaved the hair from his head. When he awoke he began, "Stick, fan"—and then, in consternation—"but where's me?" So Prince Yun said he had been repeating to himself, "Chicago, congress, me; Chicago, congress, me;" but as he looked out over an audience of forty-four hundred men he hardly knew where "me" was.



The Student Volunteer Band at Johnson's Bible College, Kimberlin Heights, Tenn.

At this writing President McLean is in England visiting the churches in the interests of the foreign work. He has been the Foreign Society's executive delegate to the great International Missionary Conference held at Edinburgh, Scotland. Brother McLean is the dean of all American executive missionary officers. He has just rounded out his twenty-eighth year of service for the Foreign Christian Mis-



A. McLean.

sionary Society. No other similar missionary officer in America has served so long. He began with this work in its infancy in 1882. During that year the income of the Foreign Society was \$25,063! At that time the Society had only eleven missionaries and not a single native worker! Last year the income was \$350,685. The missionaries now number 170, and the native workers over 600. Our beloved President has been the chief factor in this wonderful increase. He began when missionary endeavor was almost unknown among the people. With burning conviction, rare statesmanship, and almost prophetic vision he has thundered forth the call to world-evangelization. His voice has sounded out the

missionary appeal from one end of our land to the other, until our people are coming to have a missionary conscience. May his journey be happy and profitable, and his return to us safe!

America Through the Eyes of a Japanese Christian.*

By Professor K. Ishakawa.

May I tell you some things that I have learned on my recent trip to America. Among many other things, I have learned:

1. That your country, especially such places as Southern California, is a far better place for you to live in, and I can sympathize much more than I did before with those missionaries who leave the field on account of their health.

2. That missionaries are making great sacrifices, leaving their homes which are so comfortable, and their parents, brothers, and sisters, who are so dear to them. Everybody knows it, but I now can appreciate more deeply than before.

3. That Christianity is just as good currency as money in the true brotherhood of the children of God. I traveled throughout the United States with little money, but my Christianity secured me friends and homes wherever I went. Yes, I was given what I could not have gotten for any amount of money. I found that there was a great truth in the saying, "Blood is thicker than water, and language is thicker than blood, but religion is thicker than all."

4. I have not only learned but experienced one phase of the Incarnation. It was a very difficult task for me to deliver all my thoughts and sentiments concerning the past, the present, and

* This is part of an address delivered by Professor Ishakawa, of Tokyo, after his return from the Pittsburg Centennial Convention.

the future of Christianity in Japan, in my poor English and, moreover, in such a limited time. It was somewhat like the Word becoming flesh, the Infinite manifesting himself through the Finite, this delivery of a great thing through a small medium. I think I have experienced a trial of the same nature as our Lord's at least in this line, the only difference being in its magnitude, and I now can appreciate our Lord's trials much better than I did before.

I have learned many other lessons, which are good and precious at least to me. I was most of the time alone on train and on sea, and spent those lonely hours in meditation, and revelations which I could not otherwise have obtained.

I thank God for all these good things, and I also thank you for giving me the opportunity of attending the Great Centenary Convention.

Ex-President Roosevelt and the Missionaries.

The following picture, taken in German East Africa, is typical of Mr. Roosevelt's interest in the work of the missionaries wherever he has found them. He lost no opportunity to see them and their work. Everywhere he gave out words of praise and encouragement to the workers. The following story is told of his visit to a city in Egypt where the United Presbyterians conduct a strong mission. A lady missionary in this city has charge of a large girls' school. She, with the other missionaries, was very anxious to meet Mr. Roosevelt and have him visit the school and mission. The local dignitaries who had charge of the

Ex-President's reception were approached and asked whether it would be possible for the missionaries to meet the distinguished visitor when he should come. The missionaries met with little encouragement. Fearing their plans might be frustrated, the lady missionary in charge of the school wrote Mr. Roosevelt a brief note stating the desire of the missionaries.

Finally the day for Mr. Roosevelt's arrival came. The train rolled into the station. The reception committee, composed of high officials and State dignitaries, in uniform, were lined up on the platform to welcome the great American. Before the train had fairly stopped our Ex-President was down the car steps. Without noticing the official reception committee he shouted: "Where are those American missionaries? I want to see them first!"



Ex-President
Roosevelt.

Charles E. Hurlburt,
Missionary.

A CENTURY OF WONDERFUL PROGRESS.

Growth in Foreign Missionary Work from 1810 to 1910.

1810.

Mills and his three companions met under a haystack at Williamstown, Mass., to pray for a work among the heathen nations. This was America's first men's missionary convention.

Up to 1811 only \$999.52 had been contributed by all American Christians for foreign missions.

Scarcely 100 missionaries in all the heathen lands of the world.

About 150 centers in heathen lands where the gospel was preached.

No native church at all.

No schools in heathen lands; no colleges; no medical missions.

The Bible translated into 65 languages only.

Practically all heathen lands closed against the gospel.

1910.

Over 4,000 men met in a great National Missionary Congress in Chicago and adopted a missionary policy urging American Christians to raise \$45,000,000 yearly for foreign missions, and to support 25,000 missionaries.

Nearly \$12,000,000 contributed in 1909 by American Protestants for foreign missionary work.

20,000 Protestant missionaries located in all parts of the world.

Nearly 50,000 stations and out-stations in mission fields, each a radiating center for the spread of the kingdom.

A native church of over 2,000,000 members. An average of 2,600 converts every week in the year.

30,000 mission schools, with 1,500,000 pupils in attendance; more than 100 colleges, universities, and preacher training-schools; 1,000 medical missionaries.

The Bible translated into over 500 languages, and made accessible to more than 800,000,000 of the race.

The last land open to the missionary.

First Things at Longa, Africa.



The first communion service.



Mrs. Jaggard and her first women's meeting.

SPARKLES FROM CHILDREN'S DAY.

Starting Off Right.

The inclosed check represents the amount of the Centennial Christian Bible-school's first offering to Foreign Missions, being \$42.30. Our school was organized last fall, *and we have been in our new building but one month.* Average attendance for that period has been eighty.—J. H. Harrison, Bloomington, Ill.

Struck for a Living-link.

We rejoice in becoming a Living-link church. Our offering yesterday surprised the most of us. It was so easy to raise and given so willingly. It will total \$800, I think, as we have \$770 now, and more to come. The other interests represented in the offering will receive much more than they have received without the Living-link; so it helped them very materially.—Tabernacle church, North Tonawanda, N. Y.; George F. Rand, Superintendent; G. H. Steed, Pastor.

Success Without the Exercise.

We never liked to keep all the good things at home, hence this note. The weather on Sunday, June 6th, was cold and rainy, and we went to the school feeling very gloomy about the results. Owing to school examination we had failed entirely to get enough children to take part in the exercises; so we were depending entirely upon the interests of the school in foreign missions for the offering. We had read the apportionment (\$60) and urged them to meet it. We have a school of 300, but only 117 were present. When the offering was taken we counted \$63.75, with more to come. One class of eight little "tots" sent in \$10. We were all very happy over the results, especially our pastor, Rev. Gerald Culbertson, a "Simon pure" foreign missionary man. The treasurer will remit

as soon as the rest of the collection is received.—Herbert W. Ware, Superintendent Third Christian Sunday-school, Richmond, Va.

Up at Four O'clock for His Badge.

I made the announcement on the Sunday the missionary boxes were distributed that the first one bringing me the dollar to my home on Wednesday morning would receive the badge sent with the supplies. Quite an interest was manifested, many friendly banters being exchanged among the younger pupils as to what they would do and when they would bring in the dollar. One little fellow—Finis Spears, six years of age—said nothing, but just sawed wood, the contest apparently being between some older ones. At four o'clock Wednesday morning I heard a gentle tap on my door, and upon opening it—who should I see but little Finis with his dollar in his missionary box! I pinned the badge on him, and, being so early, he crawled in the bed with me and was taking his second night nap, when I heard knocks on the door from two others, who were just one hour later than Finis. These latter two were so disappointed and chagrined at the little boy beating them that my wife and I gave them our badges received at the convention. So all were made happy. It pays to keep still sometimes. God bless our loyal, brave boys and girls!—Matt Bradley, Tioga, Tex.

A Unique Exercise.

We had a very original Children's Day exercise here on Sunday, which I thought you might be interested in. The plan was Mr. Richard Dickinson's, our school superintendent. The first scene was a class of children in Bollenge. Several children were dressed to represent Africans, the platform be-

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ing arranged with seats of African workmanship and charts with the Lonkundo language used. Mrs. Dye conducted a model school session in the language. While this was in progress, her assistant, representing a recruit missionary, rushed in, telling her that a child had been rescued, badly torn, from the leopards. They discussed what should be done, and this gave Mrs. Dye an opportunity to tell of their lack of sufficient medical assistance and appliances of all kinds, such as instruments, bandages, etc., especially at the out-stations. This was graphically told, and the representation of the little dark children being taught was very effective and touching. Then followed another original object-lesson. The poster "Children's Day for

Foreign Missions" hung over the middle of the platform, and two business men passed before it holding a dialogue as to the reasons why they could not give to missions this year; then two of the Campaign Committee for the college; two boys in baseball clothes, etc.; each group giving some one of the regulation excuses against missions. It really made the excuses seem very ridiculous, and the scene closed by a representation of the wise and the foolish virgins as a summing up of the results of neglect. The last feature was pictures of African scenes shown by Mr. Dickinson, and the whole won much praise and the interest of a crowded house.—Mrs. Rose H. Gray, Eureka, Ill.



Convention Hall, Topeka, Kans. In this great building our National Convention will be held in October.

EDITORIAL.

HOPEFUL PROGRESS.

This word of brief survey is noted on June 21st, after eight and one-half months of the current missionary year has passed into history. The receipts so far encourage us. There has been a gain of more than \$30,000. It will be remembered that last year, the Centennial year, there was a total gain of about \$76,000. It is but frank to say that some friends have feared a decline this year. True, this might come yet before September 30th, but we certainly hope not. During September last year the receipts reached the magnificent sum of \$83,416.26!

There has been a great gain in annuity gifts, the largest in our history. The Children's Day offering starts off with a gain of about \$8,700, or almost forty per cent, from June 7th to June 21st. Again we are reminded that little children lead us. A very large number of new Living-links have been enrolled. However, the churches as churches are somewhat tardy in forwarding their gifts. This is a surprise. All the signs indicate they will give more this year than ever before, but up to the present date they are some \$3,000 short of the offering for the corresponding time last year. We have confidence they will yet make a very considerable increase ere the year closes.

Let us remind the friends that some heroic tasks await us before the close of the year if we are saved from a discouraging loss. We beseech the churches everywhere to gird themselves for a final assault. We hope to witness very large returns during July. True, the vacation season is upon us, but we can not afford to neglect our missionary army, more than eight hundred strong. Their work must go on without hindrance or any kind of embarrassment. We are under the most solemn obligations to meet their every material need.

WHY NOT TACKLE WORLD EVANGELIZATION IN THE SAME WAY?

The wonderful Roosevelt dam in Arizona has just been completed. This is the most stupendous reclamation feat ever performed. The water held by this great dam will irrigate 6,000 farms. It is the largest artificial lake in the world, and if spread out to the depth of one foot it would cover the whole State of Delaware. The dam is 1,000 feet long, 284 feet high, and 168 feet thick at the base. It is estimated that the crops of a single season will pay for the entire expense of the dam, \$8,640,000.

This is the way America tackles a big physical task. The only question asked is, "Is it worth while?" There is no quibbling over cost or time spent.

But how do we tackle the greatest job God ever gave to his church? The task of reclaiming *one billion souls* lost and scorched in the desert of idolatry and sin.

It rained the other day, and the writer's little boy went out barefooted to wade in the water at the edge of the street. A tiny stream ran down the asphalt gutter. The little fellow carried mud and made a tiny little dam that stayed the flow of the miniature stream. He built the dam six inches high, and then waded in his little reservoir with childish satisfaction.

Has not our reclamation of a lost world been prosecuted like child's play? God's resources of grace have been unlimited, but we have allowed his blessing to run to waste. Our spiritual irrigation for a lost race has been at the rate of 37 cents a year. The heathen races have blistered on the scorching plains of paganism and we have basked in the soft rays of heavenly beneficence. If it is worth while to reclaim 240,000 acres of Arizona desert and if it pays to put \$8,000,000 into the task, is it not worth while for American Christians to evangelize 600,000,000 heathen people, and will it not pay to put \$45,000,000 a year into that task? And should not our own people assume gladly one-twentieth of such an enterprise? If we redeem the arid plains with unselfish abandon, let us not relegate world-conquest to a vest pocket contribution once a year. Let us tackle a man's work in a man's way.

SHALL WE UNDERTAKE IT?

The Evangelization of Twenty-five Million in this Generation.

The delegates from our churches at the National Missionary Congress, Chicago, asked our brotherhood to undertake the evangelization of at least 25,000,000 heathen people in this generation. Here is a big, bold proposition worth considering. Is the task impossible? Is it too small a goal?

Is such an aim workable and inspiring? Let us try to answer these possible questions briefly.

First.—What is meant by evangelizing 25,000,000 people in this generation? By evangelization is not meant Christianization—that is a longer and more difficult task. As W. H. Book said so well at Pittsburg, “We are not commanded to Christianize, but to evangelize”—not to compel people, but to give them an opportunity and an urgent invitation. To evangelize twenty-five million people is to give that many an *adequate opportunity* to accept Christ. To preach the gospel to them again and again until the responsibility for not being Christian is on their shoulders and not on ours. By “in this generation” is meant within the next thirty or forty years. In other words, to reach twenty-five million people who live while we live. As the Laymen’s Conventions and the Students’ Volunteer Movement have emphasized again and again, “this is the only generation we can reach.” Our children can not preach to this generation. When this generation of Christians is gone this generation of heathen will be gone also.

Second.—Why take 25,000,000 heathen people as the number to be reached? In the first place, definiteness always adds to the appeal. One business man has said, “I do not care to throw my contribution at the heads of a billion people.” Concreteness leads to interest always.

In the second place, that is just about the number of people for whom our missionaries are now responsible. There are that many heathen souls in the territory our workers have staked off. They will never be reached unless our people reach them. No other folks will tread on our toes. God will hold us responsible for these first—the great majority of them have never heard of Christ.

In the third place, 25,000,000 people is the smallest number we can aim at and not fall hopelessly below the ideals attempted by all the other religious bodies. In fact, it is hoped that our membership and missionary spirit will so grow in the next quarter of a century that we will reach 50,000,000 or more in this generation. The Northern Presbyterians have resolutely set their faces toward the reaching of 100,000,000 people in this generation. They are smaller in numbers than we are, but of course have been doing missionary work much longer and have the start of us. They now give over \$1,000,000 a year for foreign missions.

Third.—Is it possible for the Disciples of Christ to reach 25,000,000 people in this generation? We answer, Perfectly possible. It has been definitely demonstrated that one missionary, with the churches, schools, and other work that he will build up, can evangelize 25,000 people adequately in a period of thirty years. In some fields he can reach many more than this number. This ratio would make 1,000 foreign missionaries

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necessary in order that we reach our suggested quota. This would mean one missionary for every thirteen hundred members at the present time. By the time that number is reached we will be a much larger people in numbers. Several religious bodies have already reached that aim. It is a very modest goal for us. This would mean the raising of \$2,000,000 a year, instead of what we now give—\$500,000. Is it impossible that our people should give on the average of \$1.67 a year for Foreign Missions? Three and one-half cents a week for the cause for which Christ died! Many of our churches are already giving from \$2 to \$5 per member.

Fourth.—We stand for Christian union. Movements toward union are coming much more rapidly from the foreign field than from the homeland. The common foe of heathenism, the tremendous bigness of the task on hand, and the inefficiency of a divided force, have all worked to this end. Denominational differences and peculiarities are being eliminated in the common battle of conquest over paganism. We have long plead for Christian unity. Now that the drift is in that direction on the foreign field, we should have an adequate force there that we may be able to help shape the right kind of Christian union. The plea for the New Testament basis of union should be made known and advocated in all the great fields. Only through an adequate force can we hope to make an adequate impression to this end.

Fifth.—Let no one think that the setting of a goal in the number of people to be reached limits us in our campaign. There are a thousand million to be reached in this generation. The scope of our work will only be limited by the size of our contributions. Our chief anxiety should be that our people do something near the task that God requires of us.

WHY UNITE IN ESTABLISHING THE UNIVERSITY OF NANKIN?

A very terse, and yet comprehensive resume of the reasons for the missionary educational move of the Presbyterian, Methodist and Disciple bodies in China. These reasons were drawn up by the Committee of the three missions in China.

1. Because in union there is strength.
2. Because in union there is economy in plant and equipment, enabling much more work to be done with the same expenditure that would be required in smaller schools.
3. Because of the urgent necessity of the work, and the fact that no one society will be willing or able to do all that ought to be done.
4. Because the tendency of the present time at home, and especially on the mission field, is towards union. This union will inevitably come sooner or later, and it would seem that this is the psychological moment here when union in educational work is not only advisable, but most urgently demanded.

5. The greatness of the work of the church demands it. However willing we may be to strengthen the evangelistic forces in China, it is utterly hopeless to multiply such forces sufficiently to evangelize the empire. We must depend upon training a *native* Christian force, not only of ministers, but also of Christian workers in every employment of life; and for this purpose we must have strong educational institutions.

6. No one mission could begin to meet the educational demands and opportunities without giving all its energies to this work, and so getting out of sympathy with the other parts of the great work of establishing the kingdom of Christ. While by combining, no undue prominence need be given to educational work in any of the co-operating missions, and by mutual interaction both educational and evangelistic work can be done much more efficiently.

7. Other missions and churches not having educational work will much more readily send their children to a union institution, thereby widening the influence of the school among the Chinese Christians beyond the membership of the co-operating societies.

8. It is thought by some that it will be easier to secure equipment and endowment for a union school than for that operated by any society.

9. There is yet another commanding reason why we should advance our Christian educational work as rapidly as possible, and yet another great end to be gained. With the eagerness of the Chinese for Western learning, they are a prey to all too welcome materialism and agnosticism which is coming to them from certain sources. Christian nations should awake to the fact that this is a time to show the superiority of a fully Christian education. In this endeavor, no less than in the accomplishment, we will show ourselves the true friends of this great empire. The present and permanent friendly relations thus established would go far toward the protection of the interests of our citizens residing in China, and would greatly enhance our commercial interests and trade with nearly half the inhabitants of the earth.

So from whatever viewpoint it is considered, the establishment and maintenance of such an institution as the University of Nankin commends itself for your approval and support.

THE COMMITTEE OF THE THREE MISSIONS.

CONTRIBUTED ARTICLES.

STUDYING THE CHINESE LANGUAGE.

DR. M. E. POLAND.

Some one has said that "to acquire the Chinese language is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." I have none of these characteristics and, therefore, I shall never be able to speak from the experience of a Chinese scholar. But I am glad to say, "Such as I have give I unto thee."

I have been studying the language six months. I do not call it difficult, but the beginner, looking through a Chinese dictionary containing ten or twelve thousand characters, feels as one who stands on the coast and looks out upon the ocean for the first time. However, there are many things that make Chinese language-study easy.

First, there is no spelling. You hear and read of Chinese spelling, but it is imaginary rather than real. Some characters are made by combining other characters, but each character is a word. When you have learned it, you recognize it as you do a friend. To recognize its parts is interesting rather than necessary.

Second, there is very little inflection. The character used to express "man" also means "men," "woman," "women," "person," and "mankind." The meaning intended is determined by the use of qualifiers, and there is little change of form to express tense, mode, gender, person, number, etc.

Third, there are few unnecessary words. When a Chinaman speaks he is apt to first mention the name of the object about which he speaks, follow this by the principal verb, then tack on a few classifiers, and the sentence is complete. The language is so simple that some uneducated people use only a few hundred words in all.

Fourth, there are many beautiful and intensely interesting expressions. A Chinaman speaks of a fault as "that which is not," of reputation as "name tone," of obedience as "hearing words," of politeness as "guest

麥嘉穀

CHINESE CHARACTERS.

One missionary has said he thought the devil invented the Chinese language to keep missionaries out of China.

breath," gun powder is "fire medicine," and to get the smallpox is to "flower out." Such expressions are found in nearly every lesson.

Then, why is the study of Chinese difficult? The complete answer is, Because it must be learned from a Chinaman. When we employed our teacher, we selected what we supposed to be the best one available. He seemed to be the cream of those recommended, but he used a finger-nail for a pointer; he did not know the meaning of the word "bath," and he knew no more about pedagogy than a chicken. This sounds like a joke, but it is not. I am in dead earnest. A hen can teach her little ones to scratch, but this fellow has no such tendency. The only thing we could do was to study—dig it out for ourselves, like a boy hunting for fishworms. Meanwhile we managed to keep him near enough to pronounce a character to which we pointed. This was not intolerable at first, for we were ignorant and innocent and thought we were doing something. We were, but it would never be called language study in America. Sometimes we would awake from a sort of reverie to find we had been studying the Chinaman. This study was rather fascinating, as we saw him cut his finger-nails, brush his teeth, wash his apron, and go with us to worship. Of course he used our shoe-polish, made his own tea in our kitchen, used our toilet room, came in without ringing the doorbell, and was apt to be found in any room while there: in general, he was as much like a pig as a gentleman, but we excused all this, feeling that he was improving. We soon learned to talk to him some, but no one else could understand us. We thought we were studying the dialect of our city, but found we were studying a mixture of dialects. We found there is no such thing as a Tung Chow dialect. Every person is his own authority, pronounces his words as his parents did, and laughs at you if you do not imitate him. Learn to talk to a city man, and a country man can not understand you. Learn to talk to everybody within five miles of you, then go twenty miles distant and you need an Aaron to talk for you. So while the language itself is not so difficult, the spoken language is so kaleidoscopic that it requires more patience than an American is accustomed to using.

For an American and a Chinaman to work together is like a razor working in the garden with a hoe. No one but a Christian can do it. We could not do it without a good, spiritual meal from the New Testament each day. Isaiah, Jeremiah, and Ezekiel were not nutritious enough for this kind of exercise. Besides "eagle's eyes," a micrometric perception and a telescopic judgment are necessary. Even then he will compel you to use all your equipment for his pleasure rather than for your own protection.

We kept our teacher six months, toiling patiently through every hour of the time (for he used to come at night or on Sunday) until we could not sleep for nervousness. We finally fully awoke to find that he was

a gambler, an opium fiend, a profligate who had abandoned all regard for good principles, virtue, or decency. I asked him if he did not use opium, and he bitterly denied it. I was certain that he did, and dismissed him. How he did curse and abuse me and everything connected with Christianity! After three days he came back as humble as a whipped dog, confessed his sin, and asked to be forgiven. I took him into my home to help him quit opium. I cut his hair, gave him a bath, put clothes on him while his were washed, gave him a room and a seat at my table. I gave him opium that the pain of its withdrawal might be gradual. I waited upon him like a brother, and he repaid me with abuse and curses. One morning as we arose from prayer he began to curse, using language that my interpreter, a Chinese Christian, refused to speak. I sent him home, and have not seen him since.

All this he did upon a salary of \$4.30 a month, and he has a wife and two children. Had I given him more he would have spent it for some sinful, degrading pastime. I would not say that he can not be saved, yet I do not hesitate to say that he will never be saved, for opium has robbed him of all the spiritual capacity he ever possessed. He can never be better until he quits the use of opium. This he will not do.

Then, what makes the Chinese language difficult? Sin. Neglect, dissipation, lack of purpose, opium, ignorance, idleness, superstition—ah! can I attempt to name them all? Sum up all these and their aggregate is simply a lack of the spirit of Christ in the hearts of men. We are glad to assure the reader that opium is being used less each year, while education and all the other adjuncts of Christianity are replacing it. This progress is not coming by accident, however. It is being paid for by the heartaches and the toil and struggle of the righteous. It is the same old story of the crucifixion of the Savior by sin nineteen hundred years ago.

Nantungchow, China.

THE LAYMEN'S MOVEMENT NEXT YEAR.

J. CAMPBELL WHITE.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features:

1. Conservation of the interest already aroused.
2. Conventions in a limited number of large cities.
3. County conventions.

It is planned that each of the seventy-five cities where conventions were held this year will be visited as early as practicable next fall for a careful study with the local leaders of the best plans for deepening and

extending the missionary spirit in all the churches. These will not be popular, public meetings, but in the nature of leaders' conferences. They will be open to all members of men's missionary committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center who are qualified and willing to assist in holding county conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders, it is expected that the number of men competent to handle county conventions successfully will be increased very rapidly. A second method of conserving and extending the interest at the seventy-five main convention centers will be an anniversary dinner, when the methods and results of the past year's work will be reviewed and a policy of further work will be adopted. In addition to making a careful study of the AMOUNTS CONTRIBUTED by the various churches, next year's plans will include an equally careful study of the NUMBER OF CONTRIBUTORS.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the National Campaign seemed to require crowding the conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain the permanent influence of the convention in all the organized Church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful consideration, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

The third feature of the policy next year is to hold county conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these county conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them can not be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangement for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention should be at-

tempted without the presence of at least one man who knows METHODS and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the methods of missionary education and finance, no great permanent work can be expected. This caution is vitally important.

New York City.

A PROMISE VERIFIED.

W. F. TURNER.

On Decoration Day, May 30, 1910, there was erected in Peoria, Illinois, on the West Bluff, a mission building in one day. The circumstances are unique, if not unparalleled. One hundred and thirty men

donated their day's labor, sixty-six of them being members of a single carpenters' union, who gave up their holiday to help in the work. The Men's Brotherhoods of the Central and Howett Street churches planned and executed the task, and the ladies of the two churches served dinner and supper on the ground. Possibly five thousand people came during the day and evening to see this unusual house that had been completed in ten hours and in which four hundred people had worshiped before going home. The local press gave it large space, one of the dailies saying editorially that it had done the Christian church more good in Peoria than the erection of a \$30,000



W. F. TURNER.

building in the ordinary way, and saying further that its success was already assured. The house is 24 x 60 x 12 feet, is weatherboarded without and ceiled within, and was finished complete, even to electric lights, paint, platforms, and grading of the yard. On the afternoon of June 9th, Arthur Holmes, of Philadelphia, conducted the dedicatory services; a Bible school was opened Sunday afternoon, June 12th, and Evangelist Harlow will conduct meetings, beginning about September 1st, and thus a third Christian church is promised in that city.

Now, just back of this significant local success is an event which should be mentioned. April 7th to 9th one of the great Laymen's Missionary Conventions was held in this city. Among the great addresses were those of our own Stephen J. Corey, Dr. Paul Wakefield, and M. B.

Madden. The needs of the distant nations were studied as never before, and the hearts of our people were stirred mightily. While this church, the central, as well as our new Howett Street church, had long been alive on missions, and while an advance had been planned for some months, this convention proved the climax of preparation. In what was termed our "denominational" rally we voted to undertake to raise in Peoria some \$700 for Foreign Missions alone—a sum twice the total mission offering of last year. This seemed to some a bold step. And then, when a canvass of the whole church was to take place, the writer, who ministers at the Central, became ill and had to leave for many weeks to recuperate his strength. But before leaving he laid the plans before the church and asked his faithful associate, William Price, minister at Howett Street, to carry them out. In two weeks nearly \$1,200 was pledged at Central and some \$200 more at Howett Street, to be paid the coming year on the weekly plan the same as current expenses. This will be three times the total offering of last year, and the offering is not yet completed. Brother Price and I will both recommend an equal division of our offerings between home and foreign interests, so that it seems certain that Peoria will support a "Living-link" worker for next year.

Now, I can hardly believe that it is a mere coincident that the victory on the West Bluff in Peoria followed so closely on our great missionary offering. The churches that made an effort to send the gospel abroad developed enough spiritual strength to undertake the heroic in their own town. Another striking thing is the fact that when trouble was expected with a labor union that sixty-six members of that same union, some of them Roman Catholics, gave up their holiday to help build that house, and that money and materials have come from so many unexpected sources. A house that would ordinarily cost \$1,200 or \$1,500 has been erected for an outlay of about \$600 actual cash, all freely given. It even looks that we may have a third church at home before we can get our mission fund collected. I think of three passages of Scripture. They are as follows: "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear." (Isa. 65:24.) "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." (Luke 6:38.) "Go ye therefore and make disciples of all the nations, . . . and lo! I am with you alway, even unto the end of the world." (Matt. 28:19, 20.) Here is fresh and striking evidence that giving liberally to the work abroad is followed by quick and successful enlargement at home. The promise of Christ's presence in obedience to his command is once more verified.

Peoria, Illinois.

THE STATE CONVENTION AND AFFILIATED INTERESTS.

GEORGE DARSIE.

There was no more profitable and inspiring session of the Ohio State Convention in Toledo than that in which L. G. Batman spoke for Church Extension, I. N. McCash for American Missions, Stephen J. Corey for

Foreign Missions, and Miner Lee Bates for Education. It would be difficult to imagine a State convention without ringing messages for affiliated interests. They give it *vision, tone, inspiration*. They are like ready steel to every flint, and the first blow strikes fire. They stimulate like old wine and exhilarate like mountain air. They furnish contact, touch, connection with national and world movements.

No State is in the missionary business to save itself, though that is *one* purpose of its organization, but to visit the widows and fatherless in their affliction, to be a preserving and purifying and saving salt of the Republic to

which it belongs, to put roofs over the heads of homeless congregations, to fill the fast depleting ranks of a noble and magnanimous and cultured ministry, to preach the gospel to the last man, to be an enduring and inexhaustible base of supplies.

It thus takes the shortest and quickest route to secure permanent and substantial blessings upon its own work. The higher and wider in the world it seeks to extend the branches of the great missionary tree, the deeper and stronger will its roots imbed themselves in the hearts of its own people for its own work. It is saving itself from the narrowing crust of provincialism and other limitations when it keeps in view the outlying world and its lamentable need. Its very life depends upon the loyalty and precision with which it keeps step with God's conquering hosts as they march to the universal triumph that awaits the once crucified but now risen and enthroned Jesus.

And none are so competent and so effective in presenting these allied enterprises as the secretaries and officers of the various societies. They have the "*touch*." They are specialists. They come from the inside. They sweat blood over the questions the Brotherhood has assigned them. They are literally burning out for the cause they are representing. It

is their passion, their boon companion, their ardent thought by night and by day. If you want a glowing message, you must have a red-hot man to give it to you. To get such a fervent spirit you have need to go to the melting crucible where he is busily engaged in molding and shaping the principles and policies of his particular work.

To call these men to positions of trust and responsibility and then deny them a hearing on the very occasions when they can utter words that sting, give blows that can be felt, strip the leaves from the rod by which they smite the follies and indifference and lethargy of their times, provoke to mighty zeal in achieving the results they design, is sheer injustice. It is like setting a Samson over us, and then cutting off his hair. If I may be permitted to the expression of a personal experience, I never hear one of our official representatives without feeling that I have received a much needed tonic.

Each State society is but a link in the golden chain of Christian missions. It would be a ridiculous move for the link to call itself the chain, by taking on its airs and assuming its importance! It looks better and is better when connected with that to which it belongs.

Akron, Ohio.

THE HOME-COMING OF MURIEL MOLLAND.

MRS. LILY W. MOLLAND.

Those of you who have said good-bye to a daughter or son and sent them away to school, perhaps the awful distance of *two or three hundred* miles, and waited impatiently for their home-coming at Christmas or mid-summer, will think you understood a little of what it meant to us to get Muriel home after an absence of four long years and from a distance of ten thousand miles. It was talked of in the home, in the mission, and in the large circle of friends—Muriel is coming, when? Then, when the actual date was known and that the big ocean steamer would reach Shanghai September the 28th, excitement was at high water mark. Months before that time her small sister Kathleen wakened her mother early in the morning with this request, "What dress shall I wear the day Muriel gets home?" It was all planned—her room, the flowers, and everything to make her home-coming all it ought to be.



Her home in Nanking is nearly three hundred miles from Shanghai, so her mother had to go to Shanghai to meet her. The ocean steamers do not come up to Shanghai proper as the Whangpoo River is too shallow; so to meet her, her mother had to go down the Whangpoo in a steam

launch a distance of fifteen or more miles. How long that two hours seemed! And when the launch dropped anchor in the river, but at the mouth of the sea, another two hours passed before the "China" was sighted. It seemed as if every other line of steamers had a steamer arriving that day, but not yet the "China." Finally, Mr. Hunt, who was with Muriel's mother, said, "There is smoke at the bend;" and as all the other steamers had arrived, they felt sure this is the "China," but it would be another hour before we could go alongside: it seemed as if even the launch was impatient, as it chugged, chugged away, and at last the captain gave the order to start out to meet the "China." Before those on the launch could see anything but the great black hull, the captain exclaimed, "Good Lord, they are flying the quarantine flag!" and then hearts on that launch sank. And the question went round, "What is it: who is ill?" Some hearts said, "O, not Muriel: it can't be that;" and there were tears shed, for no one knew what to expect. At last we came close enough to see those on deck, but such a crowd one could not tell who was who. The captain of the launch came to Muriel's mother and said, "Here is my glass, Mrs. Molland: see if you can make her out;" and O, the difference at once! It was not seeing through a glass darkly, but clearly as day there she stood on the deck, a sweet girl in blue, waving a handkerchief and dabbing her eyes at the same time, for tears come for joy as well as for sorrow.

As the little launch chugged up nearer to the big steamer, the captain of the "China" called through the megaphone, "Don't come any nearer till we get the doctor on board." Our captain called back, "Why? Any one ill?" "No." "What is the matter?" "Nothing." "Why the deuce are you flying that yellow rag?" "Well, last time I came up to Shanghai I got into trouble because I did not fly it, and thought I would be on the safe side this time." "Wretch," muttered more than one person on the launch, for the sight of that yellow flag had given them a bad hour's worry. The launch captain said, "Well, I'm going to run a little closer: I'm going to let you see your people, any way;" and he did, and Muriel and her mother waved to each other and said a few words, and wives called across to their husbands, and then the launch chugged away again to look for the doctor, who should have been there long before.

At last, and O! it seemed as if the time would never come, we were able to board the big "China," and then the four long years seemed rolled up like a scroll, and Muriel and her mother were together again. Was she changed? Very little: the skirts a little longer; the golden head had its coil on top instead of the plat and big ribbon bow at the neck; the child was a woman—that was all.

The two hours back in the launch, how short they seemed! We reached Shanghai just seven hours from the time we started to meet that ship.

Then, there was the night in Shanghai—the meeting with girl friends who like Muriel had grown up; the meeting with boy friends, who had become men and who greeted her as Miss Molland for the first minute: after which it was Muriel, as of old.

The next day at noon we started for our seven hours' railway trip to Nanking. How much there was to say! Muriel had so many questions to ask about Hal and Kathleen, whom she would see in a few hours, and her mother had so many questions to ask about the dear Brother Charlie, who was left in the far-off American schools. How fast the time flew by! When nearing Chinkiang, a station sixty miles from Nanking, her mother said: "It may be that Hal and Kathleen will meet us at Chinkiang. Don't build too much on it, but Mr. Cory said if possible he would come with them to meet us." It was getting dark, but for half an hour before we got to Chinkiang, Muriel stood with her face glued to the window, wondering if they would be there. Then, as the train pulled into the station, a wild scream from inside, for there were Mr. Cory, Hal and Kathleen, Mr. Garrett, Mr. Longden, and other friends who lived there and had come to the station to see Muriel as she went through. When all were standing on the platform, and Muriel was busy talking to the sister and brother, her mother said to one gentleman who stood there, "I never expected to see you here." He said, "Well, don't you think that, having known her when she was an infant in long clothes, I would want to see her to-night." The sixty miles from Chinkiang to Nanking will never be forgotten. The joy of seeing three of the children together again, and the happy faces; it was a wonderful time.

At 8.15 P. M. we reached Nanking, and as we stepped on the platform we were met by almost every member of the mission, and any who could not come down to meet us were at home in our house, six miles away. As Muriel remarked later, How lovely it was to step out of the train and see Miss Lyon, Miss Kelly, and all the others—some who had come to Nanking since she left!

We arrived home at 9 P. M., and found friends who had known Muriel as a baby waiting to see her. After refreshments, she slipped up to her room to look at it, and ran all over the house, full of joy to be at home again.

When she had been at home a few days her mother gave an evening reception; over one hundred invitations were sent out, and friends came from afar to be there—from Peking, Shanghai, Hankow, Kewkiang, Wuhu, and other places. How glad her father and mother's friends were to see her again! What a happy evening that was, though it had its shadows! What evening has not?

What is Muriel doing now? you want to know. A few days after

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she got home we engaged a Chinese teacher for her and she started on the language, but O, what a difference! When one sees the usual newcomer begin Chinese and compares it with the China-born girl or boy taking up the language after an absence of years, what a great advantage the China-born one has! She started off talking with her teacher, much to his surprise, and she is enjoying her studying so much.

There are others of the China-born children in the home lands: others are going, for we are without suitable schools in this country. At the best of them our children can only get a high school education, so we must part with our boys and girls for their good.

The longing to see the absent ones is great, the waiting-time is long, but it is all forgotten in the joy of getting them back. So take courage, mothers and fathers who have children at home in school: you have great joy in store for you when the college days are ended and the dear girls and boys come back home again, for this is home to them.

Nanking.

INTERESTING OUT-STATION WORK IN THE PHILIPPINES.

SYLVIA M. SIEGFRIED.

My first work after reaching the field to which I had been assigned was out-station work. The people of some of the churches were calling for some one to come and teach them the Bible. So, glad of the opportunity to do some good and to get a change of work at times from that of language study, I began teaching classes in the towns soon after I arrived, and kept this up until my work in the station itself took up my time—and especially on the only day of the week that it would have been possible to have a class in the other places.



The interest that the people in the out-stations seem to have in hearing the Word of God is at first somewhat deceiving to the newcomer. We do not always take into consideration the fact that as the crowd gathers and fills the house, it is rather because of their curiosity to see a new American than that they are so intensely interested in the work we are trying to do.

There are two reasons for the work becoming more difficult. One is the natural carelessness and indifference of the people. It takes a little less effort of the brain to go to the river fishing than it does to study the Bible. Since they have been brought up to tell something rather than

the truth, it is a little easier to do that than to make the effort to keep from it if they go by Bible teaching. We are often so impatient for results that we forget that, had we been reared with such ancestry and such teaching from time immemorial, we probably would feel and think as they do. Since it is because they are such as they are that we are here, it is necessary for us to have the utmost patience in dealing with them—to look upon their successes rather than their failures—not only for the sake of the native, but for our own sake as well, for it is true in the Philippine Islands just as well as it is elsewhere, that the kind of thoughts we harbor are the kind that will come to us with greater frequency, and no place in the world, it seems to me, can we so ill afford to be pessimistic as on the mission field.

We should try to correct this natural vice of indolence which we find in the native by laboring more earnestly ourselves to set him the example and to show him by positive advice rather than from a negative standpoint that such conduct will never win for him a place in heaven any more than it will win him riches upon earth.

The second reason for the work becoming more difficult is the untiring efforts of the Roman priesthood in frightening the people into subjection to the way of their fathers by telling them that their souls will be lost if they commit the great sin of turning from Catholicism to Protestantism.

I well remember my first trip to teach a class at a native house. I took one of our schoolboys along. Of course I knew not a word that the people were saying. It seemed all the women and children in the neighborhood were there—and from all classes—from the little, dirty-faced children wearing but one article of clothing, to the students from the schools, whose neatness and cleanliness of appearance would vie with that of Americans. At this, my first close contact with the native brethren, I should have been afraid had I not believed that the student who accompanied me was already my friend. I had to laugh to myself when one of the women said to me through my interpreter, "We are not afraid of an American woman who is so happy as you." It was amusing to know that at first we were almost afraid of each other.

The people I have found as a whole to be very lovable, and they are extremely polite, though the curiosity of some often gets the better of them and they are led to ask many funny questions. Here are some that some of the women have propounded to me: "If you are a Protestant, why do you sometimes wear beads?" "Are there many young women in America like you, i. e., unmarried?" "Won't you leave one of your waists with us that we may make one like it?" "We want to see how long your hair is; won't you take it down?" There is no end to the variety of things they want to know about, but sometimes those are the very things

by which they become interested in the missionary and later in his message to them.

In some places where we have held classes there were no chairs in the house. At least one, however, was always borrowed, that their guest might have a comfortable seat. The members of the class would sit around on the little clothes-chests, and many of them on the floors. Some of the old women would smoke their cigars, eight inches long and so large around that they could scarcely hold them in their mouths; others would chew their beetle-nut and expectorate between the slats of bamboo of which the floor is made.

Varied are the experiences of the missionary and many the problems he has to solve. One, and that not the least problem in the work of the out-station, is how to counteract the work of the priest, and especially is that true if he be an American. He counts so many souls in his parish: he considers them as members of his church whether they believe in its teachings or not, whether they go to mass every morning or once in five years, whether they know all the doctrines of the church or none of them, whether they live righteous lives or in the depths of sin. So when he heard of our Bible class he began to arrange his visits to that town on the same day. He held meetings for the boys, whom he knighted with the title, "Members of the Sacred Heart of Jesus," and for the girls, whom he calls "Daughters of Mary." In order to find out how many of his flock we were attracting, he sent his secretary around with paper and pencil to look in and take down the names of all his "knights" who were present and report them at their meeting, and then the warning was sent around to each member and he was told that if he continued so great a sin as to listen to one who was trying to pervert their faith, he surely would be in danger of the judgment.

The next week after the report was given to the priest our Bible class had but two or three members present. So one of the class drove with me round to a number of houses trying to get other young people interested. Some said, "O they could not come because they go to mass;" others had n't even the moral courage to say that they objected to learning the Bible, but would insist that they had "much work," when as a matter of fact it was hard to find them ever working. Then letters were written to those who had been frightened by the priest, impressing upon the minds of the pupils the fact that the truths we were teaching were not of a destructive nature—but rather constructive—that we were not teaching doctrines directed against any church, but we were desirous that people should know God more perfectly and Jesus Christ as their Savior, and that they should learn to obey him in all his commands. This seemed to revive the interest, and the majority of old members returned and some of the new ones. Some of those who belonged to the class have already

become Christians and are influencing others by words and deeds to give up their life of sin and put on Christ.

After one of our classes, the priest, bound that he would contrive some way to prevent his young men from finding out some of the commands of the Holy Book, which would destroy his power over their minds, asked them to give him the Bibles which we had sold them; when they refused to *give* them to him, he bought them, and of them he made a public bonfire in front of the convent. He tells the young people that he spent fifteen years in the study of the Bible before he began his work, and that as yet he can not thoroughly understand it and much less can "those missionaries."

But we are thankful that God overrules such events and we are led to more active service, and from our activity people gradually see that there is a reality in the religion which we profess and that it has the power to change the life such as Roman Catholicism is powerless to do.

Vigan, Philippine Islands.

GOD'S APPORTIONMENT.

C. A. FREER.

In our missionary work the apportionment idea is quite prevalent. It has done much good. But it is quite often a misfit very naturally, for which no one is to blame. There is a deceptive phase to it that often works badly. A church or Bible school is apportioned \$100 and raises it easily. Then they congratulate themselves and have an easy conscience all round. But possibly the \$100 is just a small portion of the real ability of the givers. Did it ever occur to you that there is an apportionment made that is generally different from that sent out from Cincinnati? It is so. That is God's apportionment. But how may we know his apportionment? Very easily. What is it? Our ability. God apportions *each* one according to his ability, and while we may reach the mark set by the leaders of our missionary societies and feel good, yet we have not pleased God unless we have reached his apportionment or what we are able to do. Indeed the preacher too many times takes satisfaction in reaching the apportionment and getting on the roll of honor, whereas he ought to push hard for God's apportionment. There are churches even that will send in *only* the apportionment and use the balance to pay for the coal or janitor.

Let us begin to think of this great enterprise of evangelizing the world from God's apportionment and do as he has given us the ability to do and the kingdom will come much faster.

Millersburg, Ohio.

THE BUSINESS MAN AND MISSIONS.*

J. M. BROOKS.

The missionary propaganda represents the highest type of Christian endeavor, first of all, because it fulfills the great commission, which in itself is a positive command, and by reason of this fact can not be set at



naught through the selfishness and indifference of men. The missionary zeal in the apostolic churches knew no limitations other than the world as the field to be occupied. Among the last words of our Lord was, "to the uttermost ends of the earth." Many of our churches are acting as though they did not believe this statement. Our gifts for the conversion of the non-Christian nations is a mere pittance compared to our ability, and many of our churches need to be converted. For when a church is really converted it will find no greater joy than giving in the Scriptural way as God has prospered it. And the

church or the individual that does not give cheerfully, and as liberally as circumstances will permit, can not be acceptable to God. Men count the dollars, but God regards the spirit that prompts the gift. *He listens to the heart.* When our great brotherhood can look forward with gladness to the March Offering, and give gladly of their substance that the gospel may be carried to every nation, tongue, and people, then the spiritual growth will assert itself as never before, and we will be happy because we have been instrumental in making the world happy. For then and only then will we have the vision of Christ and understand him.

Aside from what the churches are doing to bring about this happy condition, the great Missionary Movement inaugurated by the laymen of the various denominations *combined with the business men of the country* must be taken into account as one of the most potent factors in all history in making the regions beyond more accessible to the gospel. Business men

* Mr. Brooks is an example of what a busy business man can do for the missionary enterprise. He has just completed a canvass of the churches in his county, with the result that these churches have provided the salary of Missionary J. C. Ogden in Tibet. Mr. Ogden went out from that county. Mr. Brooks finds time each year to leave his busy store and visit many churches in the interest of foreign missions.

who have unmeasured wealth and the love of Christ in their hearts have learned that a missionary is worth more than a battleship in adjusting the affairs of the nations of the world, and that the same gospel that Paul declared "to be the power of God unto salvation" is *still the power and only power* that can save. The gospel has been victorious in lands where armies have failed, and men who think on these things know that the missionary is the best investment from an economical standpoint in which they can invest their money. A wonderful transformation has already been accomplished in heathen darkness by the missionary, and with unfaltering faith they are pressing onward under Christ as their Great Commander, and are depending on their brethren in the homeland for their support. Thirty-seven cents per member as an average for a great brotherhood to give that the gospel may be preached to the ends of the earth, is a reflection on the spiritual life of our people. And the one thing most needed among our churches is a campaign to the end that every member become a contributor in this great enterprise. Nothing less than one dollar per member should at all satisfy us, and this would appear insufficient according to our wealth. Less than two cents a week in our endeavor to save the world is a very poor index of our missionary zeal. Some of our churches regard it as burdensome to give \$50 or \$100 for the support of the gospel in lands other than our own. And yet all of our civilization is due to the Christianity that foreign missionaries brought to our forefathers. Then, why should we as a Christian nation withhold the message from the heathen to-day? The missionary in the darkness of non-Christian lands is deprived of the comforts and religious liberty that we enjoy because of their zeal that all men shall know of Christ and his love.

When I read the letters of these missionaries, freighted with joy and gladness in the conversion of the heathen, I am constrained to say, Who am I and what am I compared to these godly men, who find pleasure in the things that to me would be burdensome and that some would count as a great sacrifice for God? These ambassadors for Christ are enduring hardships as good soldiers. We stand face to face with great opportunities, and as *Business Men* we must spend and be spent in this the highest calling that can come to *men*—in spreading the glad tidings to the regions beyond.

Carlisle, Kentucky.

Called Home.

A number of the warm friends of foreign missions have recently been called to their rich reward.

J. W. Rogers died at his home in Walton, Ky., April 28th. The church or churches for which this good man preached always sent an offering for world-wide missions.

C. S. Toof, of Memphis, Tenn., for many years a liberal supporter of the work of the Foreign Society, recently passed away at his home in that city. He was greatly beloved and most worthy to be loved.

In the death of W. A. Oldham, at Carthage, Mo., the Church of Christ loses a faithful preacher and the Foreign Society a loyal friend. He was a relative of Miss Lavinia Oldham, missionary of the Foreign Society at Tokyo, Japan.

Dr. T. H. Daugherty, a regular contributor to the funds of the Foreign Society, recently fell asleep in his home, at Georgetown, Ky. He loved the gospel and wanted to see it proclaimed to every creature on earth.

Many others, tried and true, have fallen in the past few months. Truly, the workers pass on, but the work abides and grows. Let us remind ourselves continually that what we, who remain, do for the 'evangelization of the world must be done speedily.

Since the above was written, news comes of the death of E. W. Darst in Arizona. For many years he was a distinguished missionary of the American Christian Missionary Society and always a strong supporter of the Foreign Society. This missionary hero will be missed. He was a strong preacher; he was a good man.

ITEMS OF INTEREST.

The Baptist Foreign Missionary Society has appointed a commission of three men to visit their mission on the Congo.

One of the most remarkable revivals in China began at I-Chow-fu in January last. In thirteen days more than one thousand demanded baptism.

It is said that only \$999.52 was contributed for Foreign Missions in the year 1811. Now the annual total income of all societies is about \$24,000,000. Marvelous growth!

Recently two Presbyterian missionaries were eaten by South Sea cannibals. Savage Island was the scene of

this awful cruelty. Much has been done, but the world is not yet Christianized.

The World Missionary Conference held in Edinburgh, Scotland, June 14th to 23d, was one of the greatest gatherings in the history of Christianity. Many of the greatest statesmen of the world were present.

It seems Tibet is to be finally opened. If it is, it will be one of the most significant events in modern history. It has been the most intolerant and stubborn nation of all time. This is the last conspicuous "hermit nation." The final triumph of the gospel over all the world is certain.

The unrest in China is one evidence that the nation is awakening to a new life. There will, no doubt, be small riots from time to time, for many years to come. This is the result of the contact of two different civilizations.

Dr. A. T. Pierson, the distinguished editor of the *Missionary Review of the World*, celebrated the fiftieth anniversary of his ordination to the ministry in May last. No man has done more than he to agitate the missionary sentiment in this country. He has been the editor of that great journal since 1888, and besides he has written book after book upon the absorbing theme of world-wide missions.

One cent a year is spent for each one of the 1,000,000,000 non-Christians in heathen lands. We spend fifteen dollars at home for every one of the 20,000,000 Christians each year. There is

one minister of the gospel at home for every 546 people, and only one minister in heathen lands for every 275,000 persons. These are facts of inequality which bring home to the business and professional men of this Nation the inadequacy of what is now being done in carrying out Christ's great commission to evangelize the world.—Judge Selden P. Spencer, St. Louis.

Hon. T. C. MacMillan, speaking of the Missionary Congress in Chicago, says: "I have lived in Chicago fifty-two years. For twenty-four years I was in active newspaper work, reporting the proceedings of all kinds of bodies—political, literary, philanthropic, and religious. I have never heretofore seen assembled here a body of men who stood for so much in character and influence. I have never heretofore heard a series of addresses with so much of fact and point, inspiration and hope. Such a divine unity as was realized in this gathering was a new experience."



Our new church building at Vigan, Philippine Islands. This structure was originally a theater. It was purchased at a reasonable figure by our workers and remodeled into a church. It is right in the heart of the city.

SOME GLORIOUS CHILDREN'S DAY NEWS.

Colfax, Ill.: Offering, \$117.36.
Marshall, Mo.: Offering, \$650.
Ionia, Mich.: Offering, \$321.
Lizton, Ind.: \$130 offering.
Reserve, Kan.: Offering, \$75.
Galesburg, Ill.: Offering, \$75.11.
Hopkinsville, Ky.: Offering, \$450.
Chaplin, Ill.: Way beyond apportionment.
Canton, Ill.: School passed its apportionment.
Lebanon, Mo.: Offering, \$50; great day.
South Side, Lima, Ohio: Offering, \$75.
Vincent, Ind.: Apportionment, \$5; offering, \$12.
Hominy, Okla.: Apportionment, \$5; offering, \$12.
Cestos, Okla.: Apportionment, \$5; offering, \$16.75.
Detroit, Mich., Central Sunday-school: Offering, \$200.
Blue Mound, Ill.: Apportionment, \$10; offering, \$23.90.
Maplewood, Mo.: Apportionment, \$10; offering, \$25.65.
Bowling Green, Ohio: Attendance, 1,000; offering, \$80.43.
Crawfordsville, Ind.: Offering, \$120; will make it \$125.
New Salem, Ind.: Offering, \$140, with more to follow.
Fifth Ave., Grand Rapids, Mich.: Great day; offering, \$50.
Sioux Falls, S. Dak.: Apportionment, \$5; offering, \$15.34.
Oskaloosa, - Iowa: Apportionment, \$100. Went beyond it.
Nameless Creek, Ind.: Country Sunday-school; offering, \$115.
Columbus, Ohio, Broad Street church: Will reach apportionment.
Pickering, Mo.: Church and Sunday-school both reach apportionment.
Lawton, Okla.: Day great success; offering, \$50; twenty-six dollar-leaguers.
Collection twice as much as ever before.—Whitney Ave., Washington, D. C.

Fitzgerald, Ga.: Offering, \$54; expect to make it \$60; gave \$5 last year.

Danville, Ind.: Offering, \$90.13; will try to make it \$100; greatest crowd in years.

Concord, Ill.: Offering, \$47.80; way beyond our apportionment; will try to make it \$60.

Grand Rapids, Mich., Lyons Street church: Offering, \$230; best day ever had.

Sherman, Tex.: Apportionment, \$100; offering, \$140.53, and more to come; best ever.

Holtville, Cal.: First time Children's Day observed. Apportionment, \$5; offering, \$22.50.

Christian Tabernacle, North Tonawanda, N. Y.: Offering, \$600; becoming Living-link.

Kenesaw, Neb.: Offering, \$22.25; Sunday-school six months old; attendance, twenty-six.

Harrison, Ohio: Great Children's Day; front rank school; apportionment, \$40; offering, \$60.01.

First church, North Tonawanda, N. Y.: Offering, \$421.50; greatest day in the history of the church.

* We are sorry we can only publish some of the more striking reports. There are hundreds of others as worthy.

Mt. Gilead, Ohio: Offering, \$115; will reach \$125; best ever. More than forty gave \$1 or more; every member made offering.

New Washington, Ohio: Children's Day offering, \$30.90; attendance, twelve. This is an average of \$2.50 per member; a very high standard!

Bloomington, Ill.: New Centennial church; in building only a month; average attendance, eighty; offering, \$42.30; twenty-six gave a dollar or more.

Wichita, Kan., Central church: Great success; 714 present; offering, \$250; largest ever; church in all departments will raise \$2,000 for Foreign Missions, besides individual gifts.

Ann Arbor, Mich.: Greatest missionary day in history of church. Children's Day offering, \$526.17. This will be divided between foreign and home interests. Ten pupils made the good confession.

Akron, Ohio, High Street church; George Darsie, Pastor: The greatest day in every way in the history of the church. F. M. Rains was present and greatly stirred the people with his addresses. The offering will reach \$600, which makes the Sunday-school a Living-link.

NEWS FROM THE WORKERS.

W. B. Alexander, of India, writes: "We had a fine day at the Damoh church, May 8th. Fourteen of the orphan boys were baptized."

V. W. Blair, of First church, North Tonawanda, writes as follows concerning the recent visit of M. B. Madden, of Japan: "Madden has been here, and he has certainly 'delivered the goods.' We are proud of our Living-link. Our congregation is stirred as never before."

Dr. W. N. Lemmon, our new missionary to Laoag, Philippine Islands, reports 1,262 treatments for April, and 21 surgical operations. He reports for the evangelistic work of that district 19 baptisms for April, with audiences aggregating 5,688 people; 229 sermons were preached by the evangelists.

Mrs. Dye writes from Eureka, Ill.: "We had such good letters from Dr. Dye Sunday! In writing to Polly and Dorcas of their baptism he said the nine little orphan girls who were not Christians have all asked to be, since hearing of the step our girls had taken. One of them is Mark Njoji's little sister, Okweji, who was born the same day as Polly, and whom the people call her twin. This made our girls so happy and is another proof of the Scripture that 'a little child shall lead them.'"

H. A. Eicher writes: "Our school work in Bilaspur is very greatly hindered and is really in danger of retrograding for lack of accommodation. I hope our request for an appropriation for building will be granted this year and soon be sent, so we can go ahead and enlarge. Just the other day in an adjoining section of the city the men begged me to open a school for them.

They are now being taught the Scriptures weekly. I hope to do a great deal of evangelistic work along with the school work."

Melvin Menges, of Matanzas, Cuba, writes as follows concerning the construction of the new mission building there: "Our folks are very enthusiastic over the new house. They have had the promise of it so long, and the fulfillment of the promise put off so often, that they can hardly believe their eyes now when they see the work actually begun. I find it about as hard to realize as any one."

Everything in Batang is fine. The prayers of the people for us since Dr. Loftis's death are being answered wonderfully. The work is going as never before. I was greatly tired out at the end of summer, but am myself again now, and good for another seven years, if necessary. I ought to come home for study, I know, for I am getting to be a back number in medicine, but I shall regret the leaving the field when the time comes. Hope Dr. Hardy is the man we are looking for; he is certainly of the right spirit.—A. L. Shelton, M. D., Batang.

Miss Stella Lewis, of Osaka, Japan, writes in the Japan Harbinger: "Our Osaka evangelist was called before the city officials to explain our name; also the fact that we have no written creed. The delusion, you see, also exists in heathen minds that you must be some particular 'brand' of Christian; also you must have your man-made statement as to your belief. After a lengthy explanation they agreed to allow us to continue our church without a written creed; also we are to be permitted the use of the name 'Christian Church,' as, upon looking up the records, they

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found that no one else seemed to have used it and to date there were no applications for it."

Chas. P. Hedges, of Bolenge, Africa, writes: "To-day we baptized thirty-six, sixteen of whom were women. One old man, on whose face the marks of sin were sunken deep, smiled the smile of joy as he stood up and said he believed that Jesus was the Son of God, and that he would accept him as his Savior and Lord. Those sin scars have a sacred look now. I have just finished piling another kiln of brick. This will make sufficient to finish the college chapel. We are hoping to have it finished by next March. Of course, this depends on one's zeal. My zeal might cause me a sunstroke or fevers. I've been careful of exposure so far, and hope to end my first term without a needless fever."

The hospital is full and overflowing. The gate-house is turned into a ward, and two rooms in out-buildings are used for the same purpose. Some patients are lying on the floor, there being an insufficient supply of beds. There is nothing to do but to put up buildings that can be used for wards for the present, until better quarters can be had. Dr. Butchart feels that the work is too heavy for him, even with his present staff of helpers. One of the doctors who was here during our absence has desired to go out into practice for himself; so his help is lessened that much. I try to help by doing the letter-writing and bookkeeping, but that seems a very small part of the whole.—Nellie D. Butchart, Lu-chow-fu.

These stirring words just came from Dr. Shelton, on the Tibetan border: "We are exceedingly glad to know of Dr. Hardy's appointment and shall be

so glad to see him. We not only need Brother Hardy, but several more. The country is open for five hundred miles farther than it ever has been, now. I have just returned from a trip over the border, where we have never been allowed to go before, and as soon as my purpose of doctoring the sick was known I was welcome to go where I pleased and when I pleased; urged to stay and, when I could not, urged to return as soon as possible. I treated some five or six hundred patients, nearly half of whom were people who had never seen a white man before, and the painless removal of fingers, toes, and other minor operations, were miracles to them. The Lord is blessing us and causing the work to grow beyond our fondest hopes. Mr. Ogden is busy night and day with his part of the work, and—O, we need some more good men and women so badly!"

The Poor Comet Blamed in India.

David Rioch writes as follows from Mungeli: "The poor comet is greatly blamed for all kind of evil these days. All the troubles of the season were laid to his charge by the ignorant natives. Some months ago the Government put out an issue of rupees with the king's head stamped on one side, without his crown. The people then said that God had removed his crown, and that in a short time he would remove the king. The comet came and helped God in this by destroying the king. Just now there is great fear in the hearts of many over the comet. The Brahmans are making considerable out of this, for they are able to supply, for a price, charms that will protect the wearer from this terrible monster that has been seen in all his glory early each morning. This people of this land, with their great superstitions, are certainly a profitable field for the wily priest."

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

INDIA.

Bilaspur Notes.

H. A. Eicher.

Since the last notes were written from Bilaspur, the second Chhattisgarh Mela has passed into history. It was held this year February 25th to March 1st, at the same place as last year, but this year it was marked by several new features. In the first place, it was directly preceded by the annual convention of the Chhattisgarh Missionary Association at the same place on February 23d and 24th. This added interest to the Mela and brought more missionaries there. Out of the seventy missionaries in the district thirty-four were present. Besides this, several important problems of the work were discussed and some actions taken in the convention, and these were brought over fresh into the Mela for discussion by the native brethren. On the whole, the Mela this year was a greater success than last year's Mela. The excitement of novelty has worn off since last year, and those who attended this year were there for the good they could receive and do. The attendance was not so large as last year, yet there were more Christians present. There were few heathen there, owing to there being a heathen Mela at the same time, and also to its being in the midst of wheat harvest, which means much to the poor people of this district. They could not leave their harvest without suffering great loss. The best new feature of the Mela this year was a congress each day, in which the great problems and conditions of the work in the district were discussed by the native Christians. This created a

great interest and did much good by awakening a new spirit of popular reform among the workers, and it is to this that we must largely look for the regeneration of the church in Chhattisgarh and a more aggressive evangelism. Throughout the whole Mela, in mass-meetings and in sectional meetings, the thoughts of personal godliness and personal evangelism for every Christian were emphasized. The Chhattisgarh work is growing more and more interesting and promising. It is a large field of about 37,500 square miles, and 3,250,000 people, of whom about 5,000 are Christians. There are six missions carrying on work in the district, but the field is by no means occupied, as there are only twenty stations opened.

March 26th the Saums arrived here to take over the work of this station from the McGavrans, who have since sailed on their furlough. For some time Joyce McGavran had been sick, and the sickness threatened to detain them in India for a month longer, but at last she improved somewhat, and they were able to leave Bilaspur April 11th, in time for their steamer. Though Joyce was not well when they left, the last word we have heard, from Aden, was that she was improving nicely. We all felt very sorry for this sickness, just on the eve of their departure, but we are glad their plans were not materially affected and no greater disappointment came to them than did come.

The work of the Bilaspur Station is prospering and the demands are growing more and more. I am trying to look after the school work and let Mr. Saum more free for the much-needed evangelistic work. At present we have

considerable building and repair work on hand, to be completed before the rains, and this is keeping us busy; yet we have not been neglecting the other work. We have been visiting the out-stations and other villages together. Two weeks ago we had an interesting trip to Sawatol, sixteen miles out, our most promising field. We went by buffalo cart one night, and returned the following night. Our conveyance may have been a midnight express, in that it was doing an express work at midnight; but it was no flyer, nor was it a Pullman sleeping-coach. It went at the rate of a little less than two miles an hour, and was not specially made to sleep on. Besides, the road was so rough that we were nearly shaken to pieces, and the sleep we got was very little. Nor did we have bathroom accommodations, or protection from dirt, but reached our destination literally covered with dust and dirt till it grit between our teeth. We had a very good and interesting day at Sawatol and Lata, and also preached in another village, where we have no Christians. We want to go back again this week.

Mrs. Saum has gone to the hills, and Mr. Saum will go next week. This will leave me alone with the Foreign Christian Missionary Society work for about six weeks. The work will be in pretty

fair shape though, and as the Bilaspur school has just closed for its vacation I will have only the village schools to look after, besides the general work, and I hope to find some time for a little language study. After Mr. Saum returns I shall go to the hills for a short time. The weather has been pretty warm here for a couple of weeks, though the last week we have been having some rain and a hail-storm, which cooled the atmosphere off somewhat. Two weeks ago the thermometer registered 112 degrees in the shade, the highest I have yet experienced it. But it is strange to see the trees blossoming and putting out fresh new leaves like in the springtime at home, when all around the vegetation in the fields looks dry and parched in the hot sun, and when we have had no rain except a few little showers for six months. Nature is regular in its working, and the trees blossom and leave in their season whenever it comes, whether it be in the springtime or fall, or whether it be in the rains or in the midst of the dry, hot season.

Bilaspur, C. P.

A Little Reminder.

Nellie Grant Alexander.

Lest you good people at home forget that my husband has a wife, I'll write

Students at Jubbulpore, India.



Men studying for the ministry. O. G. Granger, missionary, in the rear. He has been head instructor.



Wives of students. They are being trained as Bible women. Miss Josepha Franklin is in the center.

you a little reminder. At our convention in March one of the new Christian Women's Board of Missions missionaries asked me what to write in his "first impression" letter, which reminded me that I had not written a scribble of any sort to our Board. It's really too late to write first impressions. Perhaps the chief one of my second impressions is this: the bigness of the task out here. I once heard an Ohio schoolman give this definition: "A teacher is one who has physique enough and head enough and heart enough to be a master in the kingdom of life." Since coming to India it has seemed to me that an ideal missionary is something of that sort—"physique enough and head and heart enough to be a master in the kingdom of life." And many of us are so far from that!

Mr. Alexander and I were very well pleased to come to Damoh, and expect to enjoy the work and the people here. We are pleasantly housed, too, although just now our bungalow is like the old story about the empty box car—nothing in it. We have only two chairs of our own, but we expect to get another before Mr. Rains comes.

Damoh, C. P.

CHINA.

The Beginning of the Harvest.

G. B. Baird.

For several years "The Word" has been preached and the seed sown in Lu-chow-fu. The hospital has been one of the greatest evangelistic agencies, winning the hearts of the people. During these years the influence has been great, but the visible harvest small. Perhaps the seed has been, and is, slumbering in hundreds—yea, thousands—of hearts. The time of awakening has come. We have just closed a ten-days evangelistic meeting, during which ninety men and forty women confessed their faith in Christ and his

teachings. We have enrolled them as "inquirers."

No, we did not baptize them upon the profession of their faith. Some of them we will never baptize, and none of them for some months to come. Perhaps none of these men and women understand all that this step means. They must be taught the way of the Lord more perfectly. They must be taught what will be expected of them as followers of the meek and lowly Jesus. What does it all mean? Only that the first step in the evolution of a Christian has been taken. Christians are not born—at least in China; they are evolved, and must grow. This is the great principle of all science and life.

We must be very careful whom we receive into the Church in China. Men come with ulterior motives: some in the hope of securing employment through the church; some, who are already employed by the mission or the missionary, hope to win favor and secure their "job" more permanently. Others hope to use the name and influence of the church in their business or even in oppressive law-suits in the courts. Still others come with the purest of motives, seeking only the salvation which Christ has offered to all who believe in him. Perhaps the proportion of true converts is as large as in the average meeting in America. As we come to know these men better we will, in a measure, come to understand their motives.

In the meantime we will organize them into regular classes, where we will direct their study of the Bible and Christian teachings. We will also come into personal touch with them in their homes and in their daily lives. We will expect them to come to church and Sunday-school regularly.

About six weeks ago I took charge of all the evangelistic work in connection with the hospital. I have two Chinese preachers to help me. We usually

have about fifty in-patients, besides a hundred or more who come to the daily clinic. Many of the in-patients remain in the hospital for several weeks, or even months. Thus we have a chance to give them some regular teaching in a systematic way. We are using the Blakesle Sunday-school lessons on History of the Apostolic Church. We use the daily readings as topics for our evening meetings. Some of the patients have been following the regular daily lessons ever since we began. I now see the possibilities of this work as never before. About twenty-five men connected with the hospital are now enrolled as inquirers. The evening meetings have taken on a wider scope than at first intended. Many who are not in the hospital attend them, especially the inquirers who live in the city.

Our greatest need at present is a proper building in which to do our work. Our only place at present is the waiting-room at the hospital. We must make several new classes in our Sunday-school, but we have absolutely no place in which we can do this. A proper church building has been promised, but the money has not yet been sent. We hope it may be forthcoming this year.

We trust the Christians in America who have sent us will support this work both with their money and their prayers, for we need both. Being young missionaries with but little experience, we have a great responsibility thrust upon us by this meeting. Don't forget these ninety men and forty women who are feeling and searching for the truth; for they need your prayers.

Lu-chow-fu.

The Revival in Nantungchow.

John Johnson.

In a previous letter I think I mentioned our decision to hold a series of revival meetings. They commenced on

February 17th and were continued for a week. W. R. Hunt and Han, of Shanghai, and Suan, of our Nanking Bible School, were the principal speakers. A meeting was held each morning for the deepening of the spiritual life of the members. The meeting on the 22d was a memorable one. Mr. Suan spoke to us very earnestly on the Parable of the Talents. His address led to deep, true heart-searching. The Spirit of God constrained most of those present to confess, with tears, their various sins of omission and commission. One brother, whose proud, unforgiving spirit has frequently troubled the church, resisted the Spirit of God for a long time. He considered that one of the brethren had grievously offended him. Small offenses he could forgive, but not those of that particular brother. We reminded him of the forgiving love of the Savior—with his latest breath praying for his murderers. This broke his proud, stubborn heart. The two fell on each other's necks, and were reconciled.

Every day the afternoon meeting at the West Street chapel and the evening meeting at the South Street chapel were crowded. Every available seat was occupied, and scores of people had to stand. The preaching generally lasted two hours. The people never tired of listening to the strange, "new story of Jesus and his love." The city was moved as never before. Day by day the interest grew. Many of the leading people of the city attended with unfailing regularity and were deeply impressed. Many foolish conceptions of Christianity were corrected and deep-seated prejudices removed. The people saw, as never before, the folly and absurdity of their idolatry and superstitions.

Some fifty (including about twenty former inquirers) boldly stood up in the presence of at least three hundred of their fellow-citizens to confess their faith in Jesus. Amongst these was the

city postmaster, a remarkably fine young fellow, two or three native doctors, and a well-known fortune-teller. It is too much to hope that all of the fifty will prove genuine inquirers, but we trust that a good percentage of them will. We are doing our best to hold, instruct, and strengthen them. Mr. Hunt's preaching was a revelation to the people of Tungchow. His elegant diction, his familiarity with classical and current sayings, his humorous sallies, his heart-searching applications of truth, held them spell-bound. Mr. Han's preaching was scarcely less effective. It was a matter of sincere regret to us that the meetings could not be continued a few days longer. These revival services have undoubtedly hastened the coming of the kingdom in Tungchow. We shall value your prayers that all needed wisdom and strength may be granted us to support, instruct, and strengthen these feeble, faltering believers, and also to lead many other wandering prodigals into the Way to Life, Love, and Home.

PHILIPPINES.

Progress in the Philippines.

Bruce L. Kershner.

Our people are getting a vision of a Tagalog Church of Christ, and it is inspiring some of them to very practical endeavors along lines of real progress. The chief difficulty is the real weakness of the people. Necessarily our converts are from the poorer classes; and as a matter of fact, the introduction of American standards of expense has seriously affected them. There can be no doubt that as soon as they get strong enough they will solve the problem of evangelization, not only for Tagalog territory, but for all the Islands. Our most helpful and fruitful work now lies in strengthening them. They will open the new territory and preach to the wild tribes, and do much that the American would do, only to

them it is a thousand times easier. We must support them and give their movement standing and influence until they can take over that side, too. They now have absolutely no way of training their men, and our efforts in that respect are pitiable in face of the need. In their convention they gave a good deal of time to the discussion of ways and means for meeting the need of the churches for an adequate ministry. A number of our boys, although they have only been in school one year, are doing quite acceptable preaching. This is not a simple matter, for they are repeatedly challenged by Romanist priests and other Protestant missionaries. We have here many of the trying problems of our pioneer days in the States. That these young men can successfully meet them is a standing testimonial to their ability and a wonderful promise of future service. We ought to be sending out three times their number, right now.

Manila.

TIBET.

Wonderful Things on the Border of Tibet.

Mrs. A. L. Shelton.

It is most difficult to put on paper or express in words things of vital moment, such as those that influence the birth of nations or lead to the building of a church in a foreign land. How can a spiritual influence be told, or the decision to live a better life be expressed in a satisfying way? We feel that the beginning of this marvelous work is due greatly to Dr. Loftis's coming to us. His life and death have been a benediction to us all and brought us close to Him who rules the universe and with whom all things are possible, and who would do all things if we could just be humble enough and rely not on our strength or want our own way. But when He does move marvelously, our faith is so small we

are fearful of its continuance and doubt the permanence of his established work.

We hardly dared hope for a church in Batang during our time of serving. We thought we might clear a few brambles and briars out of the way, and lay the foundation for those who are to follow us; but it is given to us to see the beginning. We have held services since coming to this place, but the attendance was very small—from five to twenty-five—one or two women, two or three children, and ten or eleven Chinese. We hoped for nothing more, as we expected the work to move slowly. I suppose we trusted too much in our strength, and everything was going as we planned, when the Master came among us and took the one who was fully prepared to go by his complete sacrifice; and we learned, not in our way, but as Thou hast planned.

When we realized our own weakness, God worked mightily.

One cold morning, the last day of December, 1909, Mr. Ogden rode down to our house wearing a big overcoat, cap pulled over his ears, and an immense smile. I asked, "Where in the world are you going this cold day?" and he answered, "Down to a house about one-half mile below the city, to have an idol-burning." To say that I was surprised or completely thunderstruck is putting it very mild, indeed. He went on his mission. They tore down their paper idols themselves, and burned them. He had prayer, and they promised to not worship idols any more, to take but one wife, and quit opium and try to be better people. Now he has burned the idols in five homes. O, we of little faith! There are thirty-one homes, out of five hundred in this place, that are his cate-

Who Will Support These Girls?



Two Japanese orphan girls in Miss Kate Johnson's home, Tokyo, Japan. \$50 each a year will support them and put them through school.

chumens. There are six full Tibetan families, husband and wife both Tibetan; three Chinese families, both being Chinese; twenty-five mixed, where the husband is a Chinaman and the wife a Tibetan. Two opium dens closed at his request; one of the men he has in his employ at this time, the other brought his pipes, etc., and gave them to Mr. Ogden, though he did not become an inquirer. The outfit represented quite a sum to that man. Over two hundred individuals have become learners. The Sunday services now average about one hundred and twenty in attendance.

Mrs. Ogden has from ten to fifteen women, Dr. Shelton from twenty to thirty Tibetan men and children, and Mr. Ogden from seventy to eighty Chinese from among the resident soldiers of the city, many of whom have confessed their sins and are trying to be better and do better. If you pastors at home knew what a flock of this kind meant! They are children, mere babies in many ways. If they buy a new hat, Mr. Ogden must see it; or a new pair of shoes, he must know what they cost; or have pawned their silver things to buy flour, he must be told. The women come to visit, and will hold the children's dolls all the afternoon. The burden of carrying, teaching, and loving these people is stupendous. Do you wonder if we faint and grow weak sometimes in our earthly strength? O men, with but one life to live on this planet, and a short one; and a long, long eternity for either happiness or regret: give that short span to the Master!

Batang, W. China.

The Tibetan Mission—An Appreciation.

Edward Amundsen.

I have had the privilege of traveling and working in East Tibet for a great number of years, and consider that your missionaries at Batang have been

very fortunate indeed in being able to settle down in Batang, where they now have such glorious opportunities of proving their worth and the worth of the gospel throughout little known and practically unreached regions round about. It is particularly interesting that your mission there has got such a suitable doctor at this early stage of missionary activities in those hardy parts of Tibet.

What gives your work there its peculiar value is the medical work carried on by Dr. Shelton and his helpers. It opens doors of welcome where nothing else would effect an entrance. The doctor has already had more invitations than he can accept—right into Inner Tibet!

In Mr. Ogden he has a sympathetic and whole-hearted fellow-worker, who is ever ready to grasp the opportunities presented to him through medical and other efforts. They have lately had days of blessing such as they have not earlier experienced in their work, and I regard that mission as one of the greatest and most helpful agencies on the borders of Tibet. All they need now is fresh workers for medical, evangelistic, and educational work. Even if Central Tibet remains closed (which is very improbable) there is at present room for five or six stations in Yunnan and Szechwan Tibet offering special opportunities for most helpful work. Of course, supporters at home do well not to look for large ingatherings of converts all at once—a great ground work (foundation work) is first needed in a land like Tibet. Old foundations have to be dug away and the people brought to rest on the "Foundation that is laid—Jesus Christ."

It is a most difficult work, and yet a most enhancing and interesting work needing all the support we can afford to give.

With the opening of Central Tibet your Home Committee would do well

to consider the commencing of a similar work from the Indian side of Tibet as well, as from there one can reach the heart of things with far less trouble—only a few days from Calcutta to Central Tibet!

In the meantime the important thing is "look not behind!" You have barely laid the hand upon the plow as yet, and perseverance and thoroughness should characterize all your future efforts. I have the honor to be your fellow-worker.

JAPAN.

Sendai Notes.

Essie Forsythe Robinson.

In April there were ten baptisms in Sendai District; nine at Nishikori, and one at Fukushima.

Brothers A. W. Place and Frank Otuka, from the Drake Bible College, Tokyo, have just made a tour of Sendai District with C. E. Robinson, speaking in twelve different cities and towns. At Sendai City, Brother Place lectured on baseball and coached the team at the First Middle School. He thus advertised the evening meeting and demonstrated that Christianity is not a religion for women and children only, but for strong men as well. A number of students and teachers came out to hear his sermons that evening.

At most of the places in the district the meetings were well attended, although it is a very busy time of the year; and at Nishikori, at the close of the evening service five young men and four girls made the good confession and were baptized in the river the same hour of the night.

After the night meeting at Akodzu the men started to travel to the railroad to catch the train for the next place of meeting. They hired Japanese horses to travel part of the distance; but Japanese horses are so slow

and clumsy they were glad to exchange them for jinrikisha at the first village. Reaching the railroad station at three in the morning, they had a two-hours rest before train time.

One other night, also, was spent in traveling most of the twenty miles on foot to reach the appointed place at the appointed time.

Brother Place was especially interested in studying the problems of the native pastors, so that he might know how to fit the curriculum of the Bible school to their needs.

Within one week we have had two weddings in the Sendai church circle. One was that of a young doctor, who married a Congregational Bible woman. We are very glad to have such a consecrated believer added to our ranks. The other young Christian married a girl who is not yet a believer, but she has been studying Christianity, and we hope she will soon come to a saving knowledge of her Redeemer, Jesus Christ.

Osaka Simultaneous Campaign.

Mabel S. McCorkle.

The simultaneous campaign in Osaka is over, and the results are most inspiring. Thirty-seven churches participated, reinforced by one hundred and ten visiting pastors and missionaries.

More than three hundred dollars were given by the Japanese for expenses. Eleven thousand nine hundred people attended the meetings held on the five consecutive nights.

Nine hundred and twenty-two asked to be taught the way of salvation.

Four hundred have already been baptized.

We have held a special prayer-meeting and a special social meeting for the fourteen inquirers at the Tennoji church.

Classes have been formed and all of them are being taught.

Professor Ishikawa, of the Boys' Bible School in Tokyo, preached for our Tennoji church. His services were invaluable to us missionaries, to the workers, and to the church. His influence is still with us, and his sympathy still helps us.

Church attendance has increased; we are filled with a new enthusiasm. All of us have a real desire to be incessantly at work.

You in the homeland, listen! The call to work is to you. These things are not written about Pittsburg, Cleveland, nor Kansas City, but about Osaka, Japan.

Under no other leader than Jesus Christ could this be done. In no other way but through him could this sin-stricken city have been reached and aroused.

Think of it! Christian meetings held in banks, in stores, in offices, and in the largest public hall in Osaka!

It is a prophecy of the things to come.

Pray incessantly, as we are doing, that Christ will make us worthy to do this work.

We have caught a vision of the promised land; can we count on you for help? Now is the time. "To-morrow is always too late."

Akita.

Cora C. McCall.

Cherry blossom time has come and gone, with all its beauties and festivities. The beautiful Akita park, the site of the old daemio's castle, has been a lively place and has not failed to attract the foreigners as well as the beauty-loving natives. There were all kinds of sports, venders of fancy goods as well as fruits, cakes, and drinks, and thousands of people of all classes wandering through the flower-arched paths. On our walks through the

park we have been impressed with the great opportunities afforded for preaching the gospel, if only we are filled with the desire and have the language ability to speak readily. The latter is our great hindrance now, for the desire which we had when we came has grown daily as we have passed the hundreds who have never heard of Christ. We might have talked to a hundred children at any time, as a crowd always follows us, attracted by baby's carriage, and a few words or a song would have insured us a large and attentive audience. When you at home pray for the missionaries, please don't neglect to do so by name as far as you are able, as we need the definite intercession; and don't fail to pray for our success in language study, as our usefulness must depend largely upon that.

Akita Christian Endeavor.

Rose T. Armbruster.

Oyoshi Furuta, a graduate of our Girls' Bible School, is now a Bible woman in Akita. Her faith and consecration are an inspiration to all who know her.

Not long ago in a Christian Endeavor meeting she told how she was led to give herself to Christ. Said she: "I was in a Bible class and felt sure I wanted to become a Christian; but on thinking the matter over I thought it would be wrong for me to do so, for as long as my family were not Christians I had no right to accept the joy of salvation for myself alone. While I was worrying over this question, there was given me a card containing Acts 16: 31—'Believe on the Lord Jesus, and thou shalt be saved, thou and all thy house.' This promise solved my difficulty and I soon asked for baptism. All of my family are not yet Christians, but God has permitted me to lead my older sister and a younger sister to Christ, and I know I shall win the others."